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Having now 180 natives aboard, we weighed anchor without delay, and made sail for Waïkeri, on the E. coast, not more than 80 miles distant, which, however, on account of easterly winds, we could not reach before the 26th of June. During these nine days, though it may be imagined that we were not very comfortably circumstanced, the natives behaved in a most exemplary manner, and were contented with the very small allowance of provisions which we could afford to give them. The chiefs and aged priests, who were generally on deck during the night, with their arms uplifted to heaven, prayed for better weather. We landed eighty of the party on the 23d in Kaïnga roa, and the rest at Waïkeri in the morning of the 26th. At this place, the agent purchased from the whole tribes of the Nga te Toma and the Kékeri wai their right to the possession of the islands, and thus concluded the business for which he was sent.

The other islands which complete the group may be described in a very few words. Rangi haute is about 12 miles long and 8 broad. It consists principally of a mountain of moderate height with a flat summit, and four sides which extend nearly to the coast. It has no harbour. There is a safe passage between it and Ware kauri; and the same, I understand, is the case between Rangi haute and Ranga tira, which latter is a mere rock. On Rangi haute there are twelve of the aboriginal natives. The "Western Reef" is a range of rocks lying off the north-west end of the island, once a favourite resort of seals. The "Cuba" passed between this reef and the main, and found a clear channel.

Rangi tutahi, or "the Sisters," are two pyramidal rocks about 100 feet high, covered with scanty bushes, and frequented by countless numbers of sea-birds. There is a long line of breakers running westwards from these islets, which forms the "North-West Reef."

The rocks which form the "Forty-fourth Degree Islands" were also seen by us; and the "Star Keys," marked by high breakers, were visible from the mast-head. All these rocks were formerly much visited by sealers.

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**XVII.—*Observations on the Indigenous Tribes of the N.W. Coast of America.* By JOHN SCOULER, M.D., F.L.S., &c.**

SINCE the period of the important voyage of Vancouver, the admirable surveys of that navigator have rendered the numerous islands and complicated inlets of the N.W. coast of America familiar to the geographers of Europe. The expeditions by land of Sir A. M'Kenzie, Lewis and Clarke, and the subsequent enterprises of the fur-traders, have explored the countries which extend

from the shores of the Pacific to the western side of the Rocky Mountains, and have discovered the course and origin of the different rivers which flow through that extensive region; but, notwithstanding our pretty correct knowledge of the geography of that remote part of the American continent, we are still, to a great extent, ignorant of the languages and history of the numerous tribes which inhabit its islands and deeply-indented coasts, or have settled along the course of its rivers.

The history of the indigenous tribes of the N.W. coast is the more interesting, since, from the very different physical conditions under which they are placed, they exhibit characters and manners that distinguish them in many respects from the race of hunters who wander over the plains of the Missouri. Westerly winds prevail on the shores of the North Pacific throughout the greater part of the year, and render the climate extremely moist and mild: hence the winters are far more moderate along the W. coast of North America than in corresponding latitudes on the eastern side of the same continent. At the mouth of the Columbia River, situated in nearly the same parallel of latitude as Quebec, snow seldom remains on the ground more than a few hours; and the natives go about, even during winter, with very slight clothing.

The configuration of the coast is another circumstance which has great influence on the habits of the Indians. Abounding in islands, many of them of considerable size, while the shores of the mainland are broken up by numerous inlets resembling the lochs of the western shores of Scotland, the natives obtain their chief supplies of food by fishing, and are thus rendered more sedentary than the tribes which follow the buffalo on the E. side of the Rocky Mountains. Even the inland-tribes of N.W. America are much less exclusively hunters than those which live towards the sources of the Missouri.

Several causes contribute to produce this remarkable difference between the tribes on the eastern and western sides of the mountains. The most abundant supply of game in N. America is that afforded by the buffalo, and this animal has never penetrated to the N.W. coast; at the same time, the Columbia River, Fraser's River, and the other streams on the W. side of the mountains, abound in salmon almost to their source. The inland tribes of the N.W. region reside chiefly on the margins of rivers, where they live on salmon during the summer, and prepare great quantities of the same fish for their winter supply. The produce of the chase is, therefore, with them a secondary consideration. On the E. side of the mountains no supplies of salmon can be obtained; the rivers either flow into fresh-water lakes, or, as is the case with the tributaries of the Mississippi, their sources are too remote from the sea to permit of the immigrations of salmon from

salt to fresh water. The habits of the eastern natives are almost as unsettled as those of the buffalo, whose migrations bring along with them alternations of abundance and starvation.

It is, at least in part, owing to these peculiarities of their physical condition that the habits and social arrangements of the Indians on the opposite sides of the mountains present such a remarkable contrast. The N.W. Indians, especially the coast-tribes, have made considerable progress in the rude arts of savage life. Their canoes are constructed with much skill; their houses, being for permanent residence, have been erected with some forethought and attention to comfort; and their fishing apparatus and articles of domestic economy are far more numerous and elaborate than can be found in the temporary lodge of hunting-tribes. From this settled mode of life, they are more accustomed to continuous labour, and even show considerable aptitude for passing into an agricultural state.

In the following communication, I shall confine my remarks chiefly to the coast-tribes which spread from the Columbia River northwards to Queen Charlotte's Island, as it is with them alone that I am acquainted from personal observation. The information which I have collected would be very meagre, if I had not enjoyed the advantage of obtaining a great amount of valuable material from my friend, Mr. Tolmie, Surgeon to the Hudson's Bay Company, who has resided for eight years on the N.W. coast, and has paid much attention to the languages and manners of the Indians. To this gentleman I am indebted for the extensive vocabularies appended to this paper, as likewise for numerous and interesting remarks on the manners and physical character of the Indians, and for a collection of crania of the different Northern Tribes. The vocabularies collected by Mr. Tolmie will, I trust, be of value to those who take an interest in the history of the aboriginal tribes of North America; especially as they exhibit more copious information respecting the north-western dialects than is to be found in any publication with which I am acquainted. These Tables contain very extensive vocabularies of no fewer than seventeen different dialects, and I have reason to know that the utmost pains have been bestowed on rendering them as accurate as possible.

In attempting a description of the numerous tribes of the N.W. coast, I shall be guided chiefly by considerations founded on their physical character, manners and customs, and on the affinities of their languages. The Indian tribes of the N.W. may be divided into two groups, the Insular and the Inland, or those who inhabit the islands and adjacent shores of the mainland, and subsist almost entirely by fishing; and those who live in the interior, and are partly hunters. This division is perhaps arbitrary, or at least, imperfect, as there are several tribes whose affinities with either group is obscure; but as these difficulties will be fully

stated, it is hoped this arrangement will give rise to no misapprehension.

The Insular Group comprehends a great number of Tribes extending along the shores of the Pacific, from the Columbia River to Sitga,\* and up to the Polar Regions, where the northern members of this group are conterminous with the Esquimaux. The Insular and Coast Tribes of Indians may be divided into two Families, the Northern and Southern. The Northern Family consists of numerous little tribes or communities, which have spread from the Arctic Circle to the northern extremity of Quadra and Vancouver's Island. All the Indian tribes in the Russian territory belong to this Family, and their language appears, from the scanty vocabulary published by Wrangel, to be very nearly identical with that spoken in Queen Charlotte's Island.

This northern family, if we select the Queen Charlotte's Islanders as specimens, are by far the best looking, most intelligent and energetic people on the N.W. coast, and in every respect contrast favourably with the Southern Tribes of Nootka Sound and the Columbia. They are taller and stronger than the Nootkans, their limbs are better formed, and their carriage is much bolder. They permit the hair of the upper lip to grow, and their mustachios are often as strong as those of Europeans. Their complexion, when they are washed and free from paint, is as white as that of the people of the S. of Europe. Their women practise a kind of deformity which is unknown among the Southern Tribes. An incision is made in the lower lip in a direction parallel to its length, and an oval piece of wood introduced into the wound, is worn by them on all occasions. The custom of flattening the head, so common among the Southern Tribes, appears to be unknown in any of the districts to the N. of Quadra and Vancouver's Island. The Indians of the Northern Family are remarkable for their ingenuity and mechanical dexterity in the construction of their canoes, houses and different warlike or fishing implements. They construct drinking-vessels, tobacco-pipes, &c. from a soft argillaceous stone, and these articles are remarkable for the symmetry of their form, and the exceedingly elaborate and intricate figures which are carved upon them. With respect to carving and a faculty for imitation, the Queen Charlotte's Islanders are equal to the most ingenious of the Polynesian Tribes.

The more Northern Tribes of this family inhabit the Russian territory, and are enumerated by Wrangel† under the names of Koloshes, Ugalentzes, Atnas, Kolchans, and Kenáies. The Tun Ghaase are the most northern Indians of this family which have any intercourse with English fur-traders: they are a small tribe, inhabiting the S.E. corner of Prince of Wales's Archipelago. Their language, as Mr. Tolmie conjectured, is nearly the same

\* Also Sitkha, or Sitka.—ED.

† Or rather Baer in Wrangel, p. 226.—ED.

as that spoken at Sitga. Mr. Tolmie states that they are the bravest people, as well as the best hunters, on the coast, and have, from the earliest period, possessed and deserved the confidence of the Whites.

The *Haidah* tribes of the Northern Family inhabit Queen Charlotte's Island, but a colony of this people, called the *Kygánies*, have settled at the southern extremity of Prince of Wales's Archipelago, and in the Northern Island. These *Kygánies* have had more intercourse with the Whites, and consider themselves more civilised than the other tribes, whom they regard with feelings of contempt. They are very cleanly, fierce and daring; and when unapprehensive of hostilities from abroad, keep up their warlike habits by having an occasional broil among themselves. In former times, when the sea-otter abounded, the *Massettes*,\* *Skittegás*,† *Cumshawás*, and other (*Haidah*) tribes inhabiting the eastern shores of Queen Charlotte's Island, were among the most wealthy on the coast: since the sea-otter has been destroyed, the *Haidahs* have become poor, and have been reduced to other plans in order to procure blankets. They fabricate most of the curiosities found on the coast, but their staple article is the potato, which they sell in great quantities to the mainland tribes. In the autumn, there is quite a competition among the *Haidahs* who shall carry early potatoes to the mainland. Fleets of from forty to fifty canoes arrive early in September, and proceed to the different villages of the *Chimmesyan*‡ nation, and the potato-fair seldom ends without more or less fighting. They also manufacture and export canoes, and are themselves very venturesome on the deep. When they visit the mainland, they are bold and treacherous, and always ready for mischief.

This account of the *Haidah* tribes has been furnished by Mr. Tolmie, and is the more interesting, as it affords very satisfactory evidence of the aptitude of the Queen Charlotte's Islanders to adopt the customs and improvements of civilised life. When Europeans began to frequent the N.W. coast for the purpose of collecting furs, especially those of the sea-otter, the shores of Queen Charlotte's Island afforded an abundant supply of this valuable article, and the *Haidah* tribes carried on an extensive commerce with the English and Americans. During the period when this trade was flourishing, a taste for European commodities was created, which still continues, although the sea-otter, the sole article in return for which those foreign luxuries could be obtained, has been almost extirpated. In the meanwhile, the *Haidahs* had learned to cultivate the potato, and to supply the continental tribes with provisions. They now obtain their blankets from the latter, who in their turn procure them from the fur-traders in exchange for their beaver-skins. The taking of this first step in improvement distinguishes the Queen Charlotte's

\* Or *Masseets*.—ED.

† Or *Skiddegeet*.—ED.

‡ *Chemmesyan?*—ED.

Islanders from the Southern Tribes of the Columbia River, who have enjoyed much greater advantages. Although Europeans have been settled among the Cheenooks of the Columbia for twenty-five years, they cannot be induced to adopt the cultivation of the potato, or to breed pigs and poultry, notwithstanding the example has been set them for so long a period. This inferiority of the tribes on the Columbia may be accounted for by the vast abundance of salmon and sturgeon which that river supplies, as well as by the natural indolence of the people.

The numerous tribes which inhabit the islands and coasts from Queen Charlotte's Island to 60° N. lat., unquestionably belong to one Northern Family. The points of similarity between them are numerous and unequivocal. They resemble each other in physical features and intellectual character: they are bold, industrious and ingenious, when compared with the Southern Family. They differ also from the southern tribes in arbitrary customs: thus the practice of flattening the head is unknown among them, while the lip-ornament worn by the women of the Northern Family is not used by any tribe to the south of Quadra and Vancouver's Island. The most decisive circumstance is, however, the near affinity of all the northern dialects. In as far as I have been able to obtain vocabularies, it appears that the numbers and names of simple and familiar objects are often the same among all these tribes. It is true the language of the Southern Branch appears to be radically the same as that of the Northern Family; but, at the same time, it appears that the dialects of the Northern Section differ less from each other than any one of them does from the language spoken at Nootka Sound, or on the banks of the Columbia.

The *Chimmesyans* appear to belong to the Northern Family, although they have some affinity with the Southern Division. This extensive tribe of Indians inhabits the coast of the mainland from 55° 30' N., down to 53° 30' N. These Indians resemble the Haidahs in the energy of their character, and, according to Mr. Tolmie, are much more active and cleanly than the tribes to the south. Although the language of the Chimmesyans appears to have more affinity with that of the Southern than of the Northern tribes, I have ventured to refer them to the latter Family. In their physical features, they agree with the northern tribes. On comparing a series of crania of the Chimmesyans with a similar series obtained from the burying places of the Cheenooks on the Columbia River, it is found that a very considerable difference exists between them; both the Cheenook and Chimmesyan skulls are characterised by very broad and high cheek-bones, with a receding forehead, but in their secondary features they differ remarkably. The Cheenook cranium, even when not flattened, is long and narrow, compressed laterally, and keel-shaped, like the skull of the Esquimaux, while the Chimmesyan's head is much broader between the parietal and temporal bones, and its vertex is

remarkably flat. These characters are so apparent, that there is no difficulty in distinguishing the crania of the two tribes.

Mr. Tolmie suspects that the language of the Chimmesyan has a considerable affinity with that of the Carriens\* of New Caledonia; and if this conjecture be correct, it would prove that the Northern Insular Race has penetrated far into the interior of the continent.

The second or Southern Family of the insular tribes may be also denominated *Nootka-Columbian*, from the two places in which they have had most intercourse with Europeans, and where their manners and language are best known. This division comprehends the tribes inhabiting Quadra and Vancouver's Island, and the adjacent inlets of the mainland, down to the Columbia River, and perhaps as far S. as Umpqua† river and the northern part of New California. The numerous tribes of this Family, though intimately related to the Northern Division, by affinity of language and many words common to the dialects of both, differ from the latter in physical character, and also in arbitrary customs. The Nootka-Columbians are of smaller stature than the Northern Tribes; they are usually fatter and more muscular; their cheek-bones are prominent, and their complexion, though light, has more of a copper hue. They are far more indolent, filthy and inactive than the Haidah tribes. The legs of the women, especially those of the slaves, are often swollen as if œdematos, so that the leg appears of an uniform thickness from the ankle to the calf. This appears to depend, not on any original physical peculiarity, but on the circumstance of their wearing a garter or ligature, which obstructs the passage of the blood through the subcutaneous veins. The limbs of both sexes are ill-formed, and the toes turned inwards, as if they had been accustomed to be constantly on horseback. This peculiarity, which I had observed among the natives of the Columbia, had been noticed by Moziño long before among the inhabitants of Nootka. 'The ankle and extremities of the toes,' he remarks,‡ 'are usually turned inwards, which is probably occasioned by the manner in which they are swathed up in infancy, and afterwards from the manner in which they sit in their canoes.' We may also attribute to this cause their ungraceful mode of walking, and a kind of swelling which is observed especially among the women.

The most remarkable physical peculiarity observed in this Family is one produced by artificial means. The practice of flattening the head, unknown among the Haidah tribes, is universal among the Nootka-Columbians, and prevails along the north-west coast, from Salmon River in lat.  $53^{\circ} 30' N.$ , to Umpqua River, in lat.  $46^{\circ} N.$ .

\* Carriers?—ED.

† Or Umqua.—ED.

‡ Moziño, *Viage de la Sutil y Mexicana*, p. 124.

The process by which the head is compressed is very simple. Immediately after birth, the child is placed in a sort of box or cradle, in which there is a small cushion to support the nape of the neck. The occiput rests on the flat board which forms the back of this cradle; a piece of board is attached by means of thongs forming a hinge, to the upper part of the board, and is brought in contact with the forehead, and made fast by means of other thongs. This cradle and compressing-machine the mother carries on her back wherever she goes; and the pressure is steadily applied to its head till the child be able to walk.

This absurd custom is not strictly universal; for the chiefs and freemen are alone permitted to disfigure the heads of their children: the mischimis, or slaves, are not permitted to confer this badge of freedom on their children.\*

This strange custom, although far from being unfrequent throughout the whole extent of the American continent, is on the north-west coast confined to the Nootka-Columbians. As we may consider the Tribe of Flat Heads which live towards the sources of the Columbia as a scion of this family, I may be allowed to mention that this custom was well known to several of the tribes that inhabited Peru long before the conquest by Pizarro. This observation is of some importance, especially as Mr. Pentland, and also Professor Tudemann, have thrown out the opinion that the compressed crania found in the ancient tombs of Titicaca owe their singular configuration not to art, but to some original and congenital peculiarity. This, however, does not appear to be a very probable supposition; for the ancient skulls of Titicaca do not exhibit a greater amount of deformity than the artificially-flattened heads of the Nootkans and Cheenooks.† That the skulls of Titicaca have been distorted by artificial pressure is almost certain, since Garcilaso de la Vega assures us that the process of flattening was actually practised by the inhabitants of the province of Canari at the period of its conquest by the Inca Tupac Yupanqui. The mode of flattening is described with much detail by Garcilaso: the very terms of his narrative might be applied with as much propriety to the present Cheenooks of the Columbia as to the Canaris of Peru, a century before the Spaniards arrived among them.‡

\* For a more particular account of this process, a paper by the author, in the *Zoological Journal*, vol. iv. p. 304, may be consulted.

† Compare the figure of a skull from Titicaca (Pritchard, *Physical History of Mankind*, vol. i. pl. 1, 2nd ed.) with the skulls of Cheenooks figured in the *Zool. Journal*, vol. iv. plates 9, 10.

‡ “Esta nacion trahia por divisa la cabeza tableada, que en naciendo la criatura, le ponian una tablilla en la frente y otra en el coladrillo, y las ataban ambas, y cada dia las iban apretando y juntando mas y mas. Siempre tenian la criatura hechada de espaldas, y no le quitaban las tablillas hasta los tres años. Sacaban las cabezas feismas (?) y asi por opprobrio á qualquiera Indio que tiene la frente mas ancho que lo ordinario, ó el cogote llano, que dician Palta-uma que (es) cabeza de Palta.” Garcilaso de la Vega, *Historia de Perú*, Parte i. libr. cap. 44.

We find many other customs among the Nootka-Columbians which do not exist among the more northern Haidah Tribes. Mr. Tolmie gives the following interesting account of the *Haeel-tzuk*, the most northern of the Nootka-Columbian Family:—They are extremely dirty in their habits, and comparatively effeminate in their appearance. They live at peace among themselves, and are the most northern tribe that flatten the cranium. Their chiefs have but little influence except as conjurers. When the salmon season is past, and provisions for the winter have been laid in, the feasting and conjuring begin. The conjurer is called *Tzeet-tzaiak*. The chief retires to the forest, where he secludes himself, pretending to fast, but is secretly supplied with food by a confidant. While there he is called *Taamish*, and is supposed to hold communication with the *Nawlok*. Unexpectedly he makes his appearance in the village, dressed in a robe of black bear-skin, his head bound with a chaplet and a collar of wrought alder-bark, which is of a bright red colour. The women, children and many of the men, fly at his approach; but some one, desirous of distinction, boldly awaits and presents his bared arm, and from its outward surface the *Taamish* bites and swallows one or more large mouthfuls, and whoever meets him is obliged to submit to this ordeal. The biter acquires renown by being able to seize a large morsel between his incisors, and to remove it with dexterity without the aid of a knife, and the person bitten by enduring with fortitude. The Indians are as proud of these scars as a soldier can be of wounds acquired in the defence of his country. I have often inquired the reason of this practice, but could only learn that it is “*weinah*,” or valuable. With respect to the *Nawlok*, *Wacash*, the chief *Taamish* and most successful biter among the *Haeeltzuk*, informed me, rather reluctantly, that he did not see them, but only heard their cries, and that they lived in the mountains, and were not human beings. During the *Tzeet-tzaiak*,\* it is improper to hunt or travel for any purpose. The *Haeelzak* are commonly reputed to practise cannibalism; but it is only the *Taamish* who tastes human flesh, and that in the manner I have mentioned.

The *Nawlok* of the *Haeelzuk* appears to resemble not merely in name but in attributes the *Matlose* of the *Nootkans*. *Matlose*, according to Moziño, is believed by the *Nootkans* to inhabit the mountains, and is held in the utmost terror by the natives. He is represented as having a monstrous body, covered with black bristles, a head resembling a man's, with the front teeth much stronger and sharper, like those of a bear; he has strong limbs, with fingers and toes armed with great curved claws. His cries make those who hear them fall down prostrate on the ground; and the unhappy individual he strikes is at once torn

\* ‘During the excursions of the *Tzeet-tzaiak*?—ED.

to pieces. It is not improbable that the suspicion that the Nootkans are cannibals may be traced to the practice of some custom analogous to the Tzeet-tzaiak of the Haeeltzuk.

The Southern, Insular or Nootka-Columbian Group includes a greater number of tribes and a much more numerous population than the Northern or Haidah Family. The most northern tribes belonging to the former are the Haeeltruk and Billechoola. The *Billechoola* dwell on the main land: their chief settlement is on Salmon River, in lat. 53° N.; but they are spread along the margins of the numerous canals or inlets with which this part of the coast abounds. It was on this part of the coast, inhabited by the Billechoola, that Sir A. M'Kenzie first reached the Pacific; and some of the old men of the tribe still remember his visit. The Haeeltzuk, already mentioned, dwell to the south of the Billechoola, and inhabit both the mainland and the northern entrance of Vancouver's Island, from lat. 53° 30' to lat. 50° 30' N. These two tribes speak dialects of the same language, and resemble each other in appearance and disposition.

The great Island of Quadra and Vancouver is inhabited by tribes which speak dialects of the same language. The inhabitants of Nootka Sound and the Tlaoquatch, who occupy the south-western points of the island, speak the same language; and whoever will compare the list of Nootkan words given by Moziño, with the Tlaoquatch vocabulary appended to this paper, will find that there is very little difference between them. This language is nearly related to that of the Haeeltzuk on the north, and also to that of the numerous coast-tribes who inhabit the mainland, and have ascended the rivers into the interior. Another and numerous branch of the Nootka-Columbian Family comprehends the various tribes who inhabit the shores of the Gulf of Georgia and to the south of the Columbia River. The more important tribes of this division are the Kawitchen, who dwell at the north of Fraser's River and on the opposite shores of Vancouver's Island: the Noosdalum, of Hood's Canal; the Squallyamish, inhabiting Paget's Sound; and the Cheenooks, around the mouth of the Columbia River, are related to the various families of the Cathlascons,\* which have spread to the country of the Cheenooks from the lower falls of the Columbia. All these tribes speak dialects which have much affinity with each other, and with the language spoken at Nootka, and among the Haeeltzuk; but, at the same time, we find many words which have been derived, not from the coast-tribes, but from those who inhabit the interior, and this is peculiarly the case with regard to the Cathlascons.

In the interior of the country we find several tribes whose language and manners differ considerably from those of the inha-

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\* Or Cathlatscos. — ED.

bitants of the coast. Living, in fact, on the produce of the chase, each tribe occupies a much more extensive district than is required by the ichthyophagous communities situated on the margins of the rivers and inlets.

These Continental Indians consist of two Families, or Groups, whose languages differ considerably, although probably they have been derived from a common source. The first and more northern Indians of the interior may be denominated the Shahaptan Family, and comprehends three tribes—the Shahaptan, or *Nez Percés* of the Canadians; the Kliketat, a scion from the Shahaptans, who now dwell near Mount Rainier, and have advanced towards the falls of the Columbia; and the Okanagan, who inhabit the upper part of Fraser's River and its tributaries: all these tribes speak dialects of the same language, and can understand each other. The Kawitchen tribe, already mentioned, appears, from an examination of their language, to be a mixed race, compounded of Shahaptans and Nootkans, as might be inferred from their position, intermediate between the territories of the Okanagans and Nootkans.

The second Group of Indians inhabiting the interior use a language which is still more remote from that of the insular tribes than that spoken by the Shahaptans: this family includes two tribes, speaking a similar language, which is disseminated over a very extensive district to the south of the Columbia. The Kalapooiah tribe inhabits the fertile Willa mat plains; and the second tribe, called the Yamkallie, lives more in the interior, towards the sources of the Willa mat\* River. The Umpqua, or tribes residing on the Umpqua River towards New California, appear to belong to this Family, although their language is rather more remote from the Kalapooiah than the Yamkallie is. The Cathlascon tribes, which inhabit the Columbia River, are, I am convinced, intimately related to the Kalapooiah Family: this affinity has never, as far as I am aware, been suspected by the Europeans residing on the N.W. coast; but a careful comparison of the vocabularies of the different dialects will leave no doubt of this fact. If we examine the numerous names of simple objects in the Cathlascon language, we shall find that they are partly Kalapooiah and partly Nootkan; and that here, as at the mouth of Fraser's River, a blending of the languages of the coast and the interior has taken place.

It is a very difficult task to trace affinities of the very numerous tribes of Indians scattered over so extensive a region as the north-western portion of the American continent. None of the dialects spoken in this region have been preserved in books or vocabularies, except those of California, into which the Spanish

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\* Or Wallamatte.—ED.

missionaries have translated a few of their devotional works.\* It is therefore scarcely necessary to remark that the grammatical structure of the north-western dialects has not yet been investigated. We can, for that reason, trace the affinities of those languages only by a comparison of words similar in sound and signification. After a careful investigation of the languages of the N.W. of America (of which sixteen vocabularies are subjoined), it appears that the differences which exist among them are far less manifest and decided than a superficial investigation of them would lead us to suppose. Even in the languages of the most remote tribes, as the Haidah of Queen Charlotte's Island, and the Kalapooiah of the Willa mat plains, we discover words which are nearly identical in form and meaning, and the number of words common to any two tribes is, as might be expected, much the greatest in the Gulf of Georgia, or on the Columbia River, where a very extensive intercourse is kept up between the tribes of the coast and those of the interior.

As an examination of numerous vocabularies indicates that all these dialects have more or less intimate relations with each other, instead of a numerous group of simple and primary languages, we have at the very utmost only two simple tongues, the combinations of which in various proportions have given rise to all the subordinate idioms before mentioned. These circumstances admit of being explained upon a very simple hypothesis: the inhabitants of the islands appear to have established themselves on the mainland along the inlets and the course of the principal streams, and to have been thus mingled with the inhabitants of the interior, speaking a different tongue; and from these migrations the various compound dialects have resulted. That such mixtures and blendings of tribes speaking different languages have taken place admits of no doubt. The Cathlascons of the lower part of the Columbia are unquestionably a mixture of Cheenooks and Kalapooiahs, as the Kawitchens are of the Okanagans and Nootkans.

It has been already stated that many of the differences between the dialects are more apparent than real, and that a careful examination will discover many unexpected analogies between them: thus, if we find on comparing the numerals and names of the more common objects in the dialects of two conterminous tribes, that they are very different in both, it by no means follows that these should be considered as two primary languages; on the contrary, such discrepancies often admit of a very satisfactory explanation. In the languages of the North-West Coast the names even of simple and familiar objects, such as the sun, moon, day, night, &c., are not always nouns, but are not unfrequently com-

\* A small Primer in the Shahaptan language has been published by the American missionaries settled with that tribe.

pound words and epithets. In this case, unless we possessed an intimate knowledge of the influence of the verbs, and the nature of the indeclinable particles, we might mistake two nearly allied tongues for primary languages. That such a principle of variation exists in the dialects of the North-West, admits, I think, of but little doubt, more especially as we know that the names bestowed on European articles are not borrowed from the English names, and that they are different in almost every dialect. Among the Chimmesyans the name for a gimlet is a compound word, constructed from the verb "to make" and the noun signifying "a hole" or "aperture;" hence they designate that implement by a word equivalent to "borer" or "hole-maker."

Assuming the hypothesis that all dialects of the North-West are derived from the intermixture of two primary languages, we have another source of variation, inasmuch as a word compounded of two radicals may have borrowed one of them from each of the primary tongues. Not to wander into so wide a field, we will restrict our investigations to the numerals, which will afford evidence of this fact. To take a very simple illustration,—in the Kawitchen, the term for "one" is *nutso*, borrowed from the Shapaptan, while the term for "two," *saalie*, is obviously derived from the Nootkan term *attla*. There are other examples which, if less obvious, are perhaps for that reason more important. The word *moh* or *moas* is the appellation for "four" in most of the languages of the North-West. It occurs in the Billechoola of the North as well as in the Cheenook of the South, although these tribes are 1200 miles apart. But—which is far more remarkable—although this term *moh* is not the term for "four" in several of these dialects, yet in nearly all the sixteen vocabularies it occurs in compound words expressing multiples of four, as eight, twelve, twenty. The Cheenook *moas* is "four," and in the same dialect *tza-moas*, or "twice four," is "eight." In the Kalapooiah the term for "four" is *tuppeh*, but *kai-moah* is the term for "twice four." In the Chimmesyan *tuch-aal-puch* is the term for four, but we find *moas* where we should least expect it, in the compound phrase signifying "nine," which is *kusta-moas*, a compound of *kusdhou-is*, or "five," and *moas*. In the same way, although not to the same extent, words for five and its multiples may be traced through the different vocabularies. In the remote tribe of the Haeeltzuk the term for one hundred is *opun-neigh-steighs*, and we find *opun* as the expression for "ten" among the Noosdalum of Hood's Canal.

Before concluding these observations on the numerals, I cannot but notice a very remarkable peculiarity in the Indian mode of numeration, which, as far as I am aware, has not been previously noticed by any writers on the American languages. In the more polished tongues of America, as the Quichua, Araucan and Aztec, the first ten numerals are expressed by simple terms: in

the more barbarous dialects, as the Omagua, Guarani and Cochimi, the Abbate Hervas has shown that their more imperfect system of numeration is founded upon reckoning by means of the fingers, and hence among these tribes the same word expresses five and the hand. Among the Indian tribes from Queen Charlotte's Island to California, a very different system is followed, which is neither quinary nor denary, but quaternary, of which four and its multiples form the basis.

It has already been established that the simple term "four" is *moh* or *moas* in seven out of sixteen of the Indian dialects, and in most of these, where four is expressed by a different term, we find the word for four in the compound term for eight or twelve. Even in other instances, where the primary term *moas* does not occur, we find the same quaternary method to prevail, as in the following example:—

Kliketat . . . 2 Neepit, 4 Pee-neepit, 8 Tzan-leepit-seemku.  
Shahaptan . . . 2 Leepit, 4 Pee-neepit.

The numerals on the northern parts of the coast have a very irregular appearance from the intermixture of the various tribes, but in California they become much more regular, and the quaternary system comes out more distinctly. In the following table of numerals, that which has hitherto been resting on indirect evidence becomes apparent:—

Pima	. . . .	4 Kiik, 8 Kiki, that is twice four.
San Diego	. . .	4 Tehapap, 8 Tehapap-Tehapap, Eight.
San Gabriel	. . .	2 Huehe, 4 Huatsa, 8 Huehesh-Huatsha.
Santa Barbara	. . .	3 Massex, 4 Skumu, 12 Massex-eskumu.

In these Californian languages the term for sixteen is usually a simple word; and I am informed by Dr. Coulter that the Indians usually reckon by sixteens instead of by scores.

An examination of the words expressing simple ideas affords similar evidence of the intimate affinities which subsist among the dialects of the Indians of the N.W. Coast. Many terms are the same in languages spoken many hundred miles apart, and by tribes who are not aware of each other's existence.

The following very brief selection of names expressing simple terms and used by remote tribes, will exhibit such an affinity; and many others may be observed by comparing the vocabularies together:—

Plenty	. Kai-unum, Haeeltzak; Kaach, Kawitchin; Aya, Tlaquaach; Shooee-heildh, Chimmesyan; Shooie, Kalapooiah.
Moon	. Kium-agum-at-uk, Chimmesyan; Kium, Cathlascon.
Snow	. Moaks, Chimmesyan; Meaka, Shahaptan; Maaka, Squallyamish.
Sea	. Tloagh, Haeeltzuk; Tow-oo, Chimmesyan; Toagh, Kliketat; Tais, Shahaptan; Steagh, Noosdalum; Kaagh, Squallvamish.

Lake . Tzalh, Billechoola ; Tzalil, Cheenook.  
Woman . Kootlina, Haidah ; Tlootzimen, Tlaquatch.  
Child . Munna, Billechoola ; Mumunna, Kawitchin ; Tilcoole, Chimmesyan ; Toole, Cheenook.

Other and equally decisive affinities may be traced by a more indirect process. In many instances, when the same object is distinguished by a different word in two languages, these two words may still be common to both, and we may detect their presence among the appellations of nearly related objects. The word indicating water in one language, may be found as the name for rain or a lake in another ; thus, *toto-ah* signifies a star in Haeeltzuk ; and *Totah* is the term for thunder in Nootkan ; Tzalh, a lake in Billechoola ; Tzailh, a river in Cheenook. When we examine the compound terms in the manner which has been here pursued with respect to the numerals, we find a guide by which we may trace analogies which would otherwise remain undetected ; but to bring forward satisfactory instances would require a more critical knowledge of these languages than I at present possess. It appears, however, from these investigations, that the languages spoken on the N.W. Coast from the Arctic Circle to the Umpqua River, in lat. 46° N., are all intimately related to each other ; and if not modifications of a single primary tongue, we cannot find any evidence of more than two distinct languages which have been mixed together in every imaginable proportion. If any confidence is to be placed in conjectures on a subject where we have nothing but philological indications to guide us, it appears probable that the migrations of the Indians of the North-Western Coast have been from N.W. to S.E., and that they have gradually made their way into the interior by following the course of rivers in their canoes, and mingling with other tribes whose language differed from theirs. It appears more likely that the maritime tribes who can travel so easily by means of their canoes should penetrate into the interior, than that the hunting tribes should invade the northern islands. The superior energy and civilisation of the northern tribes affords another presumption in favour of this opinion. The great extension of the words of the Haidah and Nootkan dialects also agrees with this supposition ; for as we proceed east and southwards, these words become fewer, until in California we lose all traces of them among the natives of the southern part of that country.

The vocabularies appended to this paper were all drawn up by Mr. Tolmie, on whose accuracy I can place full reliance. The lists of words from the Indians of California were furnished to me by my friend Dr. Coulter, who resided for several years in that part of America.

Vocabularies.	I. English.	Haeeltzuk.	Billechoola.
		Spoken by Coast Tribes, from Lat. 50° 30' to 53° 30' N.	Spoken by a Tribe inhab- iting Salmon River, Lat. 53° 30' N.
One	Mumook	Smoah	
Two	Malook	Dhilnoash	
Three	Yoo-took	Ushmoash	
Four	Mo-ak	Moash	
Five	Ske-owk	Tzei uch	
Six	Kat-lowk	Tuch aalh	
Seven	Mal-thlowsk	Kul noash a num	
Eight	Yoo-took-owsh	Ushmoash a num	
Nine	Ma-ma-neiah	Keesh moa num	
Ten	Aikas or Hailthloscun	Tsheel-kil aa kit	
Eleven	Munoozeo	Tippe aal	
Twelve	Matageo	..	
Twenty	Mashim guisteh	Mauw li git	
Thirty	Tootochshook	Ush moash li git	
Fifty	Skeas-shook	Tzei uch li git	
One hundred	Opun-neigh-staighs	Tsheel-kil a kit li git	
One thousand	..	Tzeechoo li git	
How many?	Kinshook	Mas ki liks	
Half	Kow-ee-oh	Un-no ki li koal	
Plenty	Kay unum	Shil-luch	
Scarcity	Uchunna	Tza-tzee	
Sky	Loa-wah	Shoo-nooch	
Clouds	Unnowie	Skee noo ash	
Sun	Tlish ee oo alla	Skin nuch	
Moon	Noshee	Tlooki	
Stars	Toto ah	Mich mee kil	
Eclipse of sun	{Koochquelle Tlishe- ooalla}	Nooki shilleech	
Eclipse of moon		..	
Thunder	Koochquelle Noshea	Ushaioolh	
Lightning	Shoowah	..	
Rain	Quch tah	Abhoo lal	
Snow	Youkqua	Kai	
Hail	Naie, or Neih	Dlich o ash um	
Ice	Tzil ach peesh	Skil	
Water	Tlaagh	Kull ah	
Lake	Ooamp	Tzalh	
Sea	Kanwish	Shish	
Mountain	Tim eichs	Shinedh	
Meadow	Ko quish	Slaash	
Sea-beach	Keetum ish	Ka ook	
Inland	Weel eagh	At lesteah	
Harbour	At leach	E mae stak	
	Thlimalla		

Chimmesyan.	Haidah.	Tun Ghaase.
Spoken by Coast Tribes, from Lat. 53° 30' to 55° 30' N.	Spoken by all the Tribes of Queen Charlotte's Isles.	Spoken from Lat. 55° 30' to 60° N.
Kaak	Squansung	
Tupchaat	Stung	
Qundh	Klugh unnil	
Tuch-aal-puch	Stunsang	
Kus dhoou is	Koheil	
Coaldh	Kloon il	
Tupch-oaldh	Tsunqua	
Kundh	Stansungha	
Kusta moas	Klaso kensinoh	
Kippio	Klauhl	
Ti kaak	Sukwa so nug	
Ti lupchaat		
Coopte Kippio	Lukwastung	
Quil-le-it	Lukwastung Khlane	
Kush dhoonis kippio	Lukwa thleilh	
Tup-cha-dooli git-ik	Luckwa-so-ang	
Cupvaldh		
Tim maigh	Kieslow	
Kuk sheu lik	E no why	
Sho wee heildh	Quan ewan	
Sha boolh	Simmoan	
Such ah	Shing	
Hook uts un	Yen	
Kium uk	Shandlain	
Kium ugum aat uk	Khoough	
Pialust	Kaaldha	
Tzeen de kiumuk	Kaietloa shandlain	
Tzeen de kiumugumaat	Kaietloa khong	
Killa pilleip	Ee ee lungh	
Tzum leich	Sheta hal ta	
Waash	Tull	
Moaks	Dhanw	
Tza tza	Katulung	
Tow oo	Kull lik	
Use	Huntle	
Tsumdhah	Shoo	
Moan luchmoan	Tungha	
Skunneesdh	Khildhan	
Luch kioaght	Kluggitah	
Kee ugh	Uchan	
Nat kil how lie	De dah	
Unde-he-pa-lek	Howah	

I. English.	Haeeltzuk.	Billechoola.	
Village	Gook-quilla	Shoolh	
House	Gook-quaa	Shmool	
Door	Klipum	Mum ood ota	
Canoe	Kilwa Shawatch	Chla lust	
Paddle	Cowma	Atetah	
Mat	Thlee wah	Stuchoom	
Kettle	Nuccum	..	
Gun	Keen ta ga	Tee kad da	
Gunpowder	Ta eegh	Sehoom elah	
Shot	Tza tzai ayo	Hool pe ke tah	
Flint	Kee peelh pah	Al ke meem	
Bow	Til queesh	Poots tun	
Arrows	Hunthlum	Tit nin dah	
Dagger	Hooch taio	Alko nagh sim	
Knife	Uchainum	Teech tah	
Hat	Kay eete	Kay eete	
Coat or capot	Taa taa soh	No ap	
Vest	Ky kagh sheep-ah	Pepile qualist	
Trowsers	Wun kys da	Sha ka cummachail	
Handkerchief	La lach nio	Quagh qua nil	
Shirt	Coo a boo	Coo a boo	
Cedar-bark blanket	Ko tigh	Tzummi	
Tobacco	Tlanka	Tlank	
Red-deer	Alla gim	Skee mah	
Roe-buck	Ka meilah	Shoopanie	
Beaver	Couloun	Couloun	
Land-otter	Quellah	Neekach	
Sea-otter	Ca shaa	Qunnee	
Marten	Mishtli Kun	Uchy chy	
Black bear	Tlah	Tlah	
Grizzly bear	Nun	Nun	
Dog	Watz	Watz	
Whale	Qayum	Kiush	
Salmon	Soumah meah	Shimilk	
Halibut	Poe	Poe	
Herring	Wan aie	Til kil	
Birds	Tzeco, Tzutzequiach	T sec tze pei	
Fat	Tlaash	Huelusk	
Lean	Caaghwa	Uchyth	
Rich	Keadh	Goosh Klulk	
Poor	Kee adh	Shiniwod	
Heavy	Queeook	Tshko	
Light	Qush	Wha whee	
Strong	Ghlowk	Til	
Weak	Wytle mush	Timsk	
High	Kil tucht	Tshilko	

Chimmesyan.	Haidah.	Tun Ghaase.
Wul dzooh um	Lanashoola	
Aawaalip	Natee	
Kum ghum	Skus Keedoh	
Paal, Uchusho Nohwio	Kloo	
Waigh	Ul	
Shchun	Legoose	
Comilh, hiluwish	Hunnah	
Kopilloh	To ut	
Ommalek	Os il tah	
Loap	Chiket lo he	
Kumdt	Ko ke gong	
Hacootuk	Klahilt	
Hawaulh	Tzin til lin	
Toatsk	Yeidz	
Ilth-a-peesh	Yeidz	
Kai dum tzalip	Tadgung	
Ko datzo	Kodatz	Kodatz
Wugh ka no andh	Skoostao	Wil tzin eh
Ka puchs	Qun	Qun
Con cum tum loanie	Cun te ga	Shee da da
Cush leushk	Kodatz khadli	Kad ani Kodatz
Na wushk	Ligh augle	Tloo it
Wir doam gum she wa	Quil	Kuntsh
Sthlioane	Tchisk	Tchisko
Wun	Kawt	Kogan
Sktzoalh	Tzing	Segede
Watza	Stlug	Coostah
Istiploane	Nuck	Youchtz
Yeunni	Coo	Coogh
Olh	Tan	Tseck
Mudeak	Hootch	Hootch
Haas	Ha	Ucha
Til poane	Qun	Yio agh
Hone kustamoane	Swaggan	Ka at
Tuch an	Chuk	Chaatil
Tska	Clang	Noagh
Tzots	Huteet	Koch
Wei tok		
Kawhle		
Haughk		
Wa la waal		
Its teen		
Elih pun		
Kat kid		
Yui git		
Wee y nug		

I. English.	Haeeltzuk.	Billechoola.
Low	Tzuk wught	Ky koo teh
Long	Wahtzo	Pee ky kut
Short	Tzeea	Ky koo teh
Round	Wah keet	Koom
Man	Poo quanum	Tlimsdah
Male	Weishum	..
Woman	Kunnum	Chinash
Child	Shashum	Munna
Children	Shushumach	Munnamuns
Old man	Nomash	Tshil quilee
Old woman	Til qua nie	Chitil quile tzach
Chief	Eemash	Tal to mich
Slave	Kaghkoh	Shnaanch
Tree	Tlaosh	Ushtin
Cedar	Quaghtlan	Teechtuk
Grass	Kiet tum	Shaosh
Sand	Skeeish	Skats
Stone	Teissum	Quils tolomick
Owl	Teich teich einnie	Teich leich einie
Surf-duck	Cootenah	Ah quah
Day	Quakilla	Skoonook
Now	Athlum	Waighewa
Yesterday	Klan cheh	Kainooch
To-morrow	Klan slatch	Ee kaimooch
Long ago	La Kaiala	Aeek
Winter	Tso unnock	Shooteek
Spring	Quagh unnock	Popo shimmi
Autumn	Mea gila qualish	Noo shimmilk
Summer	Haiy nuck	Awmilk
<sup>1</sup> I, <sup>2</sup> Thou	<sup>1</sup> Nookwa, <sup>2</sup> Cusho	<sup>1</sup> Untsh, <sup>2</sup> Eno
<sup>1</sup> Mine, <sup>2</sup> Thine	<sup>1</sup> Nesho, <sup>2</sup> Cusho	<sup>1</sup> Untshil
<sup>1</sup> We, <sup>2</sup> Ye	{ <sup>1</sup> Nookwintok, <sup>2</sup> Kycu- sko}	Unshto <sup>1</sup> , Enooh <sup>2</sup>
He <sup>1</sup> , They <sup>2</sup>	{ <sup>1</sup> Caigh qua, <sup>2</sup> Elee caigh qua}	{Teechtil taigh, <sup>2</sup> Teech til tin no mo taigh }
Good	Ske	Teeah
Bad	Yuck	Ushee
Valuable	Thla weinie	Nooskaam dats
Valueless	Pitzeneh	{Achko nool qui ki meeds}
Large	Keykash	Hailko
Small	Howlal	Ky koo tie
Upwards	Skeagh (Xkeagh?)	Tloaki
Downwards	Wunkaiagh	Kumm
Sleepy	Peek Kotzeh	Yul a Ritz
Hungry	Poo eesh	Huch tlalts

Chimmesyan.	Haidah.	Tun Ghaase.
Dil puch		
Wee tuchoa		
Til til coat weh		
Til ke kawsh		
Tzib	Kleil hats ta	Kah
Youcht		
Unaach	Tsa ta	Shewat
Tilcoole	Kiddilung	Toosee
Tilcoolteet		
Hoolakielim youcht	Til ky ah	Shoan
Hootakielim unnaach	Kootlena	Stooshit
Smo ik it	Eet la kit	Uncan
Üchäck	Haldung	Kooch
Kunaghun	Kyet	Oush
Kullan	Kydlah	Tzuk
Ki o acht	Kyia	Tau
Owsh	Il kaik	Hatza
Loap	Tlaha	Ta
Qut qun eeoks	Koot qun eecoks	Qut qun eeoks
Umgaiac	Sking	Kadlahi
Tseichoosah	Koondlain	Tsoolatik
Keaun (Klaun?)	Hyet	Edit
Kit cheep	A tulh taish	
Chik a cheep	A tulh	
Kee koalkh	Awatilk	
Koam shum	Shungha	
Lugh a lughumsh (Sugha?)		
Lugh hone (Sugh?)		
Shoondhee	Klineet	Kootaan
<sup>1</sup> Newyo, <sup>2</sup> Noone	<sup>1</sup> Teea, <sup>2</sup> Tungha	<sup>1</sup> Ushut, <sup>2</sup> Aith
<sup>1</sup> Nawhawae		
<sup>1</sup> Neuhami, <sup>2</sup> Neumi		
<sup>1</sup> Qua, <sup>2</sup> Queet	Watsqua	<sup>1</sup> Yout
Aam	Saggan	Ahkeh
Atuchk	Cum laangan	Tzilthlis-keh
Toachilh	Quyagun	Kleik
Ka de toachilh	Cum Quyagun	Klaik ilkatzen
Wee leise (leix?)	You wan	Ahklein
Tzoushk	Skimmon	Kleik ahklein
Wut lugh aga	Klit au	Sha klein
Tluchum	Hyet	Tuchei
Klugh shuki dum	Til ka koouzah	Talhit such
Cooteeeg-hot	Qutt	Chun in (ui?) o ha

II. English.	Kliketat. Spoken in the Tract between Ft. Nez Percés, Mount Rainier, and the Columbia Falls.	Shahaptan, or Nez Percés.	Okanagan. Spoken on Fraser's River.
One	Nuchs	Naks	Nuks
Two	Neepit	Lepeit	Uskul
Three	Inetaat	Inetaat	Kaal thleis
Four	Pee neepit	Pee tipit	Moas
Five	Puchaat	Paachat	Tcheilixt
Six	Tuchneens	Weilakits	A kumet
Seven	Toos caase	Wee napit	Sheespil
Eight	{ Tzanleepit seemka }	Wee snittaat	Tzimil
Nine	Tzanluchs	Queetz	Tchuchun noot
Ten	Poatummit	Poatumit	Opuniet
Eleven	{ Poatummit kooluchs }	..	..
Twelve	Poatummit leepit	..	..
Twenty	Neipteet	..	..
Fifty	Pucha apteet	..	..
Hundred	Pola apteet	Pota apteet	Schuch tzivet
How many?	Milh	Mitz	Loat
Half	Walluk	Kee um	Scōat
Plenty	Uchillak	Eluchunie	Whepteit
Scarcity	Miltah	Meelutz	Ta kaka thleiss
Sky	Tochwun	A ee cut	Sko eos sin
Clouds	Showntash	Epe leckut	Spotlint
Sun	Aun	Ek sim tooks	Chai al thlinoh
Moon	Uchych	Chikaopa tooks	..
Stars	Chasloh	Tchet tzyo	Hoho oos
Thunder	Sa weenalthla	Henemeisah	Stzuketz kaap
Lightning	Eh tee	Hete kusyochos	So-oh-ek keis
Rain	Toch tocha	Wea kyt	Te pais
Snow	Pooie	Meaka	Sma koot
Hail	Tam que quee	Taimolh	{ Tzi tzi shil-loo- hint }
Ice	To a gh	Taiss	Schoanuk
Water	Tchowush	Koose	Sauwulh
River	Wannah	Peicoon	Utz la hap
Lake	Wattam	Eweitum	Ecoot
Mountain	Pannateet	..	Atz im mok
Plain	Taak	Taakin	Hoochsooluch
Island	Ema wee	Ah mah	Atz te kum aks
Village	Uchillak needh	Elch weetza	Whe eit-breet
House	Needh	Eneedh	Nukko
Door	Wispas	Piskis	Sen atsis kat in

Kalapooiah. Spoken on the Wallamat Plains.	Yamkallie. Spoken near the Sources of River Wallamat.	Umpqua. Spoken on River Umpqua.
Wa	Wan	Aylh thla
Ka im	Kee a ma	Nak kyk
Oapsha	Hophie	Taak
Taapheh	Taappa	San chee
Oa wan	Oawanna	Ish wheilap
Taaf	Utafo	Whastaanie
Sheeni-moah	Ohopshie	Whey tye
Kai moah	Wach keeamoh	Naka tie
Ohshien teinifeh	Wacho ainoh	Eil thlantie
Teinifeh	A teishwa	Whunneya
Waam teinefa	Atashwa wana	Aytthla yatta
..	..	Tai yatta
Kaim te teinifeh	Keamie tum weiska	Tinche
Cowante teinifeh	Waunwho	Ishwhai
Teinifeh teinifeh	Teishuffoh	Whulthanie
Aho alhoh	Pow lanoh eioh	Taagh attie (athe?)
Kho peefah	Olopa hal	Owungh
Shooie	Mulh eewie	Whalh an
Wa ha	Poshnag	Yo at leitha
A meeak	Wee opuk anie	Ya amee
Onoopuk	Khunk ta	Eesh teugh uk
Umpcean	Khumpeuna	Hoat le
Ah thoap	Khuma tohpie	Ee walh tchee
Ah to eenunk	Quatso wunk	Halk at chee
Ah ump equeh	Kampequa	Eet in eh
Tcheil toa ai	Ma ala poh ait	Nin g eil kush
Koon queet	Mulla aala	Nalh eik
Anoopeik	Kano paik	Unloskie (Untoshie?)
A tai oh	Khan tah	Untoshie men chowa
An deiss	Khan teiceh	Tahoh untley whe
Mampukka	Khamp kea	Tuhoh
Am hooie oh	Qualass kumkey	Uchun aitcha
Mampuchailheh	Kaloh loa	Shachaltoh
Amel foh	Kum uf foh	Nuntza
Apēēpalh	Qualhoyo	..
Kampoch poa	Mampaileh	Shachaltom
Shooie hummie	Mooleewee kungha	Ma maa sanie
Hummie	Kulhla	Mäh
Akow atchum	Kunka waspa	Tunweh

II. English.	Kliketat.	Shahaptan.	Okanagan.
Canoe	Wassas	Leh is	Slalthleim
Paddle	Uchywas	Wee sal poas	Oat sil tin
Mat	Eel qua feet	Tookko	Swyaks
Bow	Ta wee to wanie	Timoon	Tsuk que nuk
Arrows	Kay assoh	Tsaise	Tsuk keilun
Dagger	Uch a pil thlinnie	Tek ek ykas	Huch tuch teh
Spear	Tanno techye	Tekek y kas	Tloomeen
Iron	Tooks	Kisweh	Olo leim
Axe	Kystin	Wow weans	Ka wis ka
House	Coossie	Sheekam	{ Se ne kil tza skucha }
Red deer	Ameenadh	Wow wow keap	Papalatz
Roebuck	Tchato eellee	Tata pahl	Klatz eenim
Beaver	{ Eechah or Wees- poos }	Tuchs polh	Stoonieh
Black bear	Anahni	Yaakah	Skumma chist
Wolf	Uchalleis	Heimeh	Nu tze tzm
Dog	Coossi coossi	Skaamkulh	Ka wappa
Salmon	Mitolla nosagh	Notsoagh	Unte teigh
Birds	Kakeeah	..	Spuka meigh
Fat	Tuschan	Tusch	Hooch teih
Lean	Kyeoo	Weesh-eh (wush?)	Atzi thle eip
Rich	..	Kaivee-is	Wha lis-tzoot
Poor	..	Heh-wit	Ya-yaat
Heavy	..	Tzou-enis	Noit
Light	Po-ach	Heitzawitz	Epe-oo
Strong	Huch-tuto	Kups kups	Kotsh qualtz
Weak	Kilkapule	Elaat	Schoop
High	..	Koohet	No weiss
Low	..	Kahattoh	Eh-hoot-ta
Long	..	Koohett	Weis chun
Short	..	Kahattoh	Tak ok
Round	Tipeit	Teepit teepit	Meilok wa
Man	Weens	..	Skullum eechw
Woman	Ayut	..	{ Tukul thlimei- looch }
Child	Mee unnalh	..	..
Boy	Aswan	..	..
Girl	Pitec neex	..	..
Son	Eesht	..	..
Daughter	Pap	..	..
Brother	Sehup	..	..
Sister	Atz	..	..
Father	Pitscha	..	..
Mother	Pishit	..	..
Old man	Hooeksad	..	..

Kalapooiah.	Yamkallie.	Umpqua.
Ahm pow	Kampow	Tchee
Shuk kowt	Mentza toom	Meitoh
Haish ai	Feh weyook ausai	Mutseh
Aposkeh	Kampooshka	Ulh neh
Anoak	Kanooqua	Ta neo wit lin
Akinustah	Koomai oo qua	Wa shea mane
Ak-kallah	Kamfeasulh (feusulh?)	..
Asqua fout	Kantaala	Natlimie
As kys taan	Kansa salh	Skeinil
Akeeowtam	Keowtan	Thlin-til-kaitch
..	..	En aa kalh
..	..	En tcheh
A keipeh	Kuma keipeh	Ushah
Wa moi eim	Kaneh wita	Steilsha
Nonit leint	Kamalein	Ein ta tame
Mattaal	Kantaala	Thleh
..	Kampeich	..
..	..	..
Sooi tompeah	Kumkeah	Qua whalh-ah
Waa tompeah	Moochai	Ta-qua-whimtil
Sooi-to-uka	Mul ewa akuk	Uchus cheh
Waa-to-uka	Weh akuk	To-ta whuntil (whim?)
Koomkit	Mukkye	Meintaya
Shimadillo	Mookalap	Tatuk
Ta-luch-tokko	Mita kootcheh	Tla neish
Waa-luch-takko	Mohlok	Toi ilheish
Tom-pass	Moppohtch	Neis
Tootzkeigh	Ulskoolsko	Schy e halka (heil?)
Komposs	Tmaalugh	Meen eineh
Leeuktchis (Seenk?)	..	Shto atleitleh
Wa po kotch	Unta millaweh	Tchow-ulh
Halum han	Posh kahoo	Tee tza
Apoommeik	Ah-weh-quattie	Eichee
Tooapeh	Ketawai	Teets ech eitte
Alchakoaleik	Kaynee wastcha	Un gai alluk
Whuleok	Kampuna (pee?)	Eit eh
Wa yu hay	Kithowac (wai?)	Shaskehiaa
Opomeik (Apo?)	Ta penea	Eit atla (atta?)
Shoat	Yet apai	Heit leitla (leitta?)
Sleitch	Ta-yit-a-polh	Steitcha
Effam	Tahama	Stangteh
Ennim	Kit aneit	Ungteh
Wa yuhay	Kanchaha	Ulchaioh

II. English.	Kliketat.	Shahaptan.	Okanagan.
Tall man	Tuck shan weens	Hooket teellokun	Le qulok
Hunter	Tochnathla	Happatus	Skullum ecchio
Warrior	Patee-weelthlam	Hawahush	Uncus seilis
Fisherman	Wycanash nam	Lanhap tush	Thlothlo molh
Thief	Pach weelham	Pachowia	Naqua molh
Berries	Wewunno atteet	Tee maanit	Sheah
Sick	Pyo	Ecoomye	Ulz-sky-eilth
Well	Sheeuch	Tautz	Chaast
Good	Sheuch	Tautz	Chaast
Bad	Chylooheet	Kapseis	Kaast
Happy	Sheuch tinna	Eitz	Chaast spoosts
Sorry	Sheh wat	Teemina heurtza	{ Klaaks-kili-meechwach }
I	Enuk	..	..
You	Emuk	..	..
He	Yuke or peimik	..	..
We	Na mak	..	..
Ye	Eee maak	..	..
They	Pammak	..	..
Come	Weenum	..	..
Go	Weenuk	..	..
To speak	Sinmee sa	..	..
Run	Wa yach te	..	..
Bring	Nusweemum	..	..
Take away	Ween puttah	..	..
Now	Ekoak	..	..
Long ago	Meewee	..	..
By-and-bye	Ech wee	..	..
Here	Eetchee	..	..
There	Equa or eecoanie	..	..
What are you doing	{ Toon ama keogh ana }	Eh toh ha neisa	Sleem kol intoch
What are you saying	Toon sin wee sa	Meis heitza	Slaam qula quiet
Where is it	{ Minan a luchu- mata }	Meina hey	Amoat tuch
Let me see it	Sho wa ky no ah	Ke why a kakeh	Hooch atsint

Kalapooiah.	Yamkallie.	Umpqua.
Whapoos	Apostch	Teitza neunk
Wai yookne	Kanyoh wallaak	Eetla gheh
Wa tzie eyuk	Witzyawie	Thlighanti teithla
..	Oopasilocca	Thlughi an tata
Walatzoh	Kaya latchko	Uchailea
Akyeah	Kanta kolo	Tchetcheh
Waeil fatteh	Oashwai	Teenchak
Pe tanneh	Koshoh	Wascheh
Wa tennah	Moshoh	Whalcheh
Uchaskeh	Ukalchka	Munch whunch
Walena timopeh	..	Tche wuscheh
Uchaskeh	Mossho	Tehe unchwha
..	..	Shee iya
..	..	Noo iyeh
..	..	Hah tadzi
..	..	Nee yoh
..	..	Nohnee
..	..	Ach eeya
..	..	Yuk qua
..	..	Nah tailh
..	..	Whaatie
..	..	Heen goak
..	..	Yaqua eenhah
..	..	Nah alh
..	..	Hoh
..	..	Tee ah
..	..	Ah-toh
..	..	..
Akumanseh me winah	Akansopoet	Tai te lalh thle
Akumanseh anishi	Akanse yewa	Ta chinteh
Halla tip eint	Aman peyoh	Ta hautasta (han ?)
Enatzitzipotot	Kah hohtoh	Neghushoh

III. English.	Kawitchen. Spoken at the entrance of Trading River, opposite Vancouver's Island.	Tlaquatch. South-west extremity of Vancouver's Island.	Noosdalum. Hood's Canal.
One	Nitsa	Tzank	Nitsa
Two	Eee saalie	Attla	Tchissa
Three	Thleuch	Kutz tza	Thleuch
Four	Uchaasin	Moh	Moass
Five	Tilkatchis	Soocha	Tilkatchis
Six	Tuchüm	Nöopoh	Tuchün
Seven	Tzauks	Atlepoh	Tzoaks
Eight	Tukatcha	Attlukwilh	Tukatcha
Nine	Toach	Tzawak quilh	Toach
Ten	Appun	Haioha	Opun
Eleven	Appun ie ta nitza	Tzawi mil apo	Opum ta nitza
Twelve	..	Attli	..
Twenty	Isqueelh	Attleik	..
Fifty	Utz lukitz tilcha	Soolcheik	..
Hundred	Nutzo witch	Haioyak	..
How many?	Quien	Oonäh	Quien
Half	Iltoko	Katowat	Tilkun
Plenty	Kaach	Ayäh	Ungh ungh
Scarcity	Umei mun	Wik Ayäh	Tloatla
Sky	Tchooch as tun	Naase	..
Clouds	Sko teech un	Kotlo puck	Kokweh
Sun	Shee a com	Tlopil	Tilkaitza
Moon	Tilkantza	Hopulh	Quassín
Stars	Quassín	Tastass	Atz a quilh
Thunder	Itzh who whaas	Totah	Tchato chaquillh
Lightning	Sukin chinnum	Tle an eish	Slimmooch
Rain	..	Meetlah	Maaka
Snow	Maaka	Katzomin	Tzei teimisha
Hail	Squimaloh	Queiss	Steioogh
Ice	Speioh	Koagh	Kah
Water	Kah	Tchaak	Stowie
River	Staaloh	Aook	Motochoss
Lake	Seich	Owees	..
Mountain	Uche chilh	Notchelh	Spilchun
Plain	Ey timmoch	Kleesmaak	Aatso quilh
Coastwise	Ucheitzo	Eetzato	Ske kootsas
Island	Tilchas	We ta quis	Nungh tai lins
Village	Kuch tala lims	Ma a us	Otogh
House	Tzo togh	Maas	Solh
Door	Stchall (Itchall ?)	Moosh uss um	Otuchs
Canoe	Snughwilh	Tchappits	Houghit
Paddle	Skummilh	Oowhapié	Tzinagh
Mat	Slawun	Thle hulh	Ytsh
Musket	Shiquillah	Poyuk	

Squallyamish. Puget's Sound.	Cheenook. Entrance of Columbia River.	Cathlascon. (Cathlascou?) On the banks of Colum- bia River, from the lower falls to Cheenook.
Nutso	Slukweek (meek?)	Eecht
Saalie	Saalie	Moxt
Thleuch	Tchah	Thlune
Moass	Moas	Sakit
Tzilätch	Tzeilutche	Quinum
Tzilälcie	Seytutch	Tuchum
Whull	Tzoaps	Sunnamoxt
Whullie	Tza moas	Kzoughti kui
Whul a wo nutzo	Towk woh	Queeoos
Paa natch	Paa mitch	Stathleilum
Paa natch ta nitso	Tal pow	Stathleilum qun eecht
..	Tal sal	Stathleilum moxt
Saalie atchie	Tzim to mish (lo?)	Moxt stathleilum
..	Tzeil itch	Quennum te kal
Panatch	Paa a natch	Taka moonak
Quiet	Ato eisha	Kuncheich
Eltuckioo	Loathlh	Sheiti coom
Kah	..	Til kaapilla
Mēe mah	Was ho a atz	Til ka wata ki teeks
Skolh qudoch	Skaatle	Ekoshach
Skeech tchamko	Kla qush	Tikka
Thlok wahl	Squillis	Kulthlach
Slokwalum	Tunneim	Kai um
Tchoossah	Shwaok	Tukycha napucha
Whe quaddie	Chan hansowun	
Sposaadie	Shtche tchis tuk	Ste ti keilteh
Skullum	Stohlis	Stzikkat
Maako	Slaako	Atzo kitso
Tlim wheila	Tleigh ulluks	
Skaghwo	Stchow	Stchuqua
Koh	Nawilh	Emalh
Stolak	Tzailh	Ethlala
Shich thlip or tzalal	Tza lil	Ka kam
Squatache	Manteh	Tum kaima
Maquam	Maa coom	Mal hemi (chemi?)
Tchaak	Mowtch	Ragh eituk
Slit cheh	Spoa teitch	Toquiltleinach (lauach?)
Kata aalal	Kuggil tachas	Taima
Aalal	Kaas	Kuppotat
Kust	Tukeinpist	Cunaim
Tillai	Weilh	Eeskie
Hoopit	Quaapie	Thlilquatie
Kooquats al	Swussak	Shukquallalla
Whullamalis	Powhelha	

III. English.	Kawitchen.	Tlaoquatch.	Noosdalum.
Bow	Toch atz	Moas talil	Scho mo tun
Arrow	Smuk unsh	Tze hattie	Tzimaan, Ytsh
Dagger	Thlaatz tin	Tzok quaeek	..
Horse	Stike oo	..	Mantlin
Iron	Halai tin	Eses atchit	Halaitan
Red deer	Ky eitz	Tloo nimma	Qua wa itz
Roebuck	Tla ket inna	Mowitch	Hoapit
Beaver	Skullauw	Atoh	Skyauw
Wolf	..	Quay utz eek	Stee kaio
Dog	Sco mai	Yneistle	Skacha
Fat	Neil	Klaatsh eh	Mitz
Lean	Izh tzitikash	Kle hakshitle	Ush cumocks
Rich	Kuch	Ay yaish	..
Poor	Unhitish	Weekeit	Uchum
Heavy	..	Qua tee eek	..
Light	Wha wha	Katee eikishis	Wha wha
Strong	Eyum	Yche ha	Komokom
Weak	Wummaan	Weh ak	Til cheiks
High	Kluk tamiz	Yaak	Klukitaalh
Low	Tzei tlam	Aan a is	Tzatza tih
Long	Klaa kit	Yaak	..
Short	Tki thlip	..	Untzut laih
Tall man	Neilh	Ehā es kowus	Tchuck
Hunter	Nooz sho wawa	{Wagh tih estle} tleia	Noos chikuyu
Warrior	Schai lil sit	Tche aka	Sin angis
Fisherman	Nooocks chachiltin	Aiyunnik	Noochs chaalooch
Thief	Kun kun	Ko wilh	Noos caada
Berries	Leila	Koweh	Tzil tin ung
Sick	Ka kye	Ta ilh	Chaalh
Well	Ewit sy na mit	Te chi chitl	Ey
Good	Ey a amich	Tlooleish	Aiye
Bad	Kull	Peishakeis	Usch as
Happy	Noo why wilh	{Tlooleish thlei-} makste	Nowhye equn
Sorry	Nooch kull	Peeshats	Nooschus
Man	Shweika	Chukoop	Sohwie ken
Woman	Islanie	Tlootsi min	Shee akatso
Child	Numunna	Tannais	..
Boy	..	Maetle-kutz	Tle tla, kli kelh
Girl	Thlinalh	Ha gua til	Islanie
Son	Niswa numunna	Maetle Kutz	{Nisqua nungung} unungha
Daughter	Islanie finimil	Haguatele sooks	Stimsh na chichil
Brother	Kaak	Yooqua	Nisaitzh
Sister	Kaak stanai	Yooquekso	Aitch
Father	Onman	Nowwah	Outzit (Intzit?)

Squallyamish.	Cheenook.	Cathlascon. (Cathlascou?)
Huchs tza tzots	Stek quethin	Thla ghein
Tessun	Quittaiks	Tukaamatch
Snoak	Wheil ha	Ky wekkee
Slekke oo (Stek?)	Stik keeo	Keoutan
Kum nut tin	Tla ai chepita	Kystin
Mey itz	Keil it	Molak
Skeig watz	Pakoose	Eh laalak
Stuk ouch	Stummah	Kanook
Ste kaio	..	Leh cumoh
Sko mai	Tleitz amilh	Koot koot
U whus	Keuch	Il katza
Is tlöh	Yeutlil	Il yeutluch tau
Katis etamis	Kuch alh	Tanee la ki ti
..	Shakitlin	
..	Tol koiok	Sy quan quan
Whee wha wha	Whaat	
..	Nepy tamis	
Ka kal	Aio whak	Teal ae kauw
Haatz	Toashil	Yaa til kit
Ka kuch oh	Was to milh	Yaa cheh kukit
..	Toashil	Ya kil kit
Ka ko	Lowilow	Sowilow
Hequo atseettam	Toashil	Ya toomit
Noos stot saddie	Te whuna	Ya ke ma quan
Noos seeaam eko	Uchushaash	Yuch ma kau
Stolaquamish	Tla aapish	Yach e te kalla
Noos caada	Ekoo lakäh	Ya eoo leem
Squinalthla	Ucheilum	Tukeemach
Uchulh	Yeitz uch	Yatzo mum
Haalh	Keis tun yetzuk	Kat ty ya
Kloom	Tlaqu	Tooktee
Kullum	Uchushaws	Ya ka mil
Haalh ke hutch	Tlooa squillum	Toohlee yamux
Kullum	Hushaas	Ya kamil
Stobsh	..	Eel kalla
Islanie	Ky kit thlin	Ka kei lak
Dubud dubudda	Haak	Til kas kas
Slo slobsh chachis	Tool	Ekas
Islanie catchus	Thlan	A kas kas
Tibuda squa	Kut toon	Chichan
Tibuda izlanai	Que milh	Ah kan
Tzoquats	Tinniets	Tzoch eech
Tzoquats islanai	Tip sheinvis	Kootich eich
Tadu baad	Kucht	Wee aam

III. English.	Kawitchen.	Tlaoquatch.	Noosdalum.
Mother	Intann	Ooma a	Intan
Old Man	Shea loocha	Eitsim	Kichayeik
I	Nishwa	Seea	Utz
You	Tinnawa	..	Tinnuk
He	Kwas	Sowa	Squas
We	Til neimit	Atchuk	Til ninghilh
Ye	Til willup	Newah	Saalin queya
They	Tissaalye	Sewah	..
Come	Meil thla	Tchooqua	Unna
Go	Namil thla	Tcha al che	Heeaatzin
To speak	Qua quill	A-u koak	Qua quea
Run	Whinsheinum	Kumit kok	Kou ang ut (aug?)
Bring	..	..	..
Take away	..	..	..
Now	Hy sil	Tla howieh	Hyaatche
Long ago	Weilh ess	Oakowie	Quilh eitz
By and bye	Hoo alh thla	..	Qua qua tach
Here	Sa ha lool	Yalh e illeh	Tilh a a
There	Sin-a-a-ool	Eil thlei althlei	Ti whin aol
What are you do- ing?	Staam koos ya itz	Akuts ka mamook	Astongh it itsigh
What are you say- ing?	Staam kis is qua qualh	A-u-koakwawa	Ah-eint itz
Where is it?	Mitz chinscha- koons unmit	Waas e he	{Toch-low hi ntz} ka umadin
Let me see it	Heil nam chin quatchit	Nananitch	{Hoeesta quintat-} zin
What is your name?	Waaid to koods- queek	Achnekit luk	Tzatchiosnah
IV. English.	Pima.	San Diego.	San Juan Capistrano.
One	Hemäko	Siha	Supuhe
Two	Koök	Xahuac	Huah
Three	Beik	Xamoc	Pahai
Four	Kiik	Tchapap	Huasah
Five	Xëxtaspe	Xetlacai	Maharr
Six	Tchülep	Xentchapai	Pömkäällöh
Seven	Bübäk	..	Ehueohui
Eight	Kikikë	Tchapap-tchapap	Huäskäbiä

Squallyamish.	Cheenook.	Cathlascon, or Cathlascou.
Skoie	Ku	Ko
Solotle	Hoh	Keokit
Utza	Untzh	Nika
Dugwee	..	
Ta tocli neil (toeli?)	Now	Mika
Neimalh	Yuchka	Yuchka
Qualaapok	Eneem	{ Nutika ( <i>dual</i> ), nuseka ( <i>plural</i> ) }
Ee malh	..	{ Mutika ( <i>dual</i> ), misika ( <i>plural</i> ) }
Attlah	Essah	Mitteh
Agh	Wankehat	Kulch owea
Chotochot	Tukkolthla	Mukeim
Tillamneel (lanmeel?)	Shuchwam	Melch ewitz
..	..	
..	..	
..	..	
..	Enätsie	Aka
..	Howshanum	Ankatie
..	Sheilteh	
..	Shaanilt	
{Staam koo whech to chagh}	Eleia malh	Taan mee o holla
Staam koo chotochot	Taam to koilh	Kun ke mo holla
..	Tchaamil	Kachpa keetan
..	Tla kin che	Nee ook sta
..	Too we sheax	

San Gabriel.	Santa Barbara.	San Luis Obispo.	Sant Antonio.
Puku	Paka	Tshxumu	Kitol
Huehe	Shkoho	Eshiu	Kakishe
Pai	Masex	Misha	Klap'hai
Huatsa	Skumu	Paksi	Kisha
Maharr	Yiti-paka	Tiyehui	Ultraoh
Patahi	Yiti-shkome	Kshuasya	Paianel
Huatsakabea	Yiti-masex	Kshuamishe	T'eh
Huchesh-huatzza	Malahua	Sh'komo	Shaanel

IV. Englisch.	Pima.	San Diego.	San Juan Capistrano.
Nine	Humukt	Sihntchahoi	{ Huasa-yviciohiall -maharr
Ten	Huistemām	Ñamat	{ Hui-keen-ma- harr
Eleven	Māātō	Sihn-noxap	..
Twelve	Koōhk	..	..
Thirteen	..	..	..
Fourteen	..	..	..
Fifteen	..	..	..
Sixteen	..	..	..
Twenty	..	..	..
Sun	Tash	Ñā	Tēmet
Moon	Maskat	Iătlă	Mioīl
Star	..	Xllepxuatai	Shul
Earth	..	Mat	Ēxel
Water	Shōñtik	Xā	Pal
Sky	..	..	..
Sea	Kakatchick	Xāsilk	Moomt
River	Ākēmūli	Xā	Huani
Lake	Vō	Xā-quatai	Pal-mokat
Salt	Ōnă	Ēsii	Ēngēl
Light	Tai	..	Kūt
Day	Tashimēt	Na	Nāānūk
Night	Stuūkum	Cōjoñ	Tueneñga
Cold	Seapit	Xetchur	Shōbōbūt
Hot	Stōn	..	Xalek
Stone	Jōtē	Ehuei	Tōōt
Mountain	Tōāk	Mai	Ka-hui
White	Stoxa	Umshap	Huaiyaxnut
Black	..	Nillh	Yūbātexanut
House	Nihki	Āhuā	Kēcha
Door	Pūālit	Huaā	Pūpūk
Bow	Ñikāt	Atimm	Kūtāpsh
Arrow	Napot	Copel	Ūl
Body	Nionh	Ēmal	Pētāxo
Chief	Capit	Cuaipai	Nōl
Man	Tiuot	Ēpatch	Yei
Boy	Āndi	Jacuel	Amaigomal
Woman	Ūbā	Seen	Shūngāl

San Gabriel.	Santa Barbara.	San Luis Obispo.	San Antonio.
Maher-kabea	Spa	Shumotchi-maxe	Tetatsoi
Hushesh-mahev	Keshko	Tuyimili	Tsoeh
..	Keilu	Tihuapa	Tsosoktolh
..	Masex-eskumu	Takotia	Lapaiksha
..	Kel-paka	Huakshumu	Lapaiksha trex-tol
..	Kel-ishko	Huaklesiu	Huoshosho
..	Kel-masex	Huaklmishe	Lapai-ultraū
..	Peta	Peusi	K'pesh
..	..	..	Kakisho-tsoeh
Taamet	Alishaxua	S'maps	Nnah
Müärr	Aguai	Tabua	Tatsoopai
Shosho-huoot	Akehuu	K'shishimu	Tatch-huanill'
Üngxür	Iti-kiala-kaipi	..	Lac
Päärä	Oh	To	Tcha
..	Alapai	Tixis	Napalemak
Möhönöt	S'xamihui	T'shnexan	Sh-kem
Paxait	Shtejeye	Tslimi	Shooka
..	Eukeke	..	İlpoi
Üngurr	Tipi	Tepu	Trakai
..	Neuk	Tina	Traan
Öröáxé	Husiec-esini	T'chashin	Trokana
Yáuke	Sulcuhu	Tch'xime	Smekkai
Ötsö	Soxton	..	Tsatleia
Örō	Sientseuk	..	Traueiya
Tötä	Xeüp	Txeup	Tashxa
Xäük	Oshlolomohl	Tspu	Kitspoi
..	Ohuox	..	K'matsol
Yupixa	Axemai	..	K'hanhuate
Kiit	Ahpa	..	Traamah
Ahū-nün	Ekeipe	..	Tahxam
Paitxoarr	Axa	Taxa	Xakeia
Toüarr	Yah	Tslehui	Tatoiyen
Atatax	Hekiampuin	..	Natrikan
Tomēarr	Huot	..	Quatai
Ngoröite	Eheye	H'lmono	Lüäh
Kobatso	Tupneesh	Tschuilmono	Sketana
Tokor	Ehnek	Tasiyuhl	Letse

IV. English.	Pima.	San Diego.	San Juan Capistrano.
Father	Niook	Mānallē	Nenelh
Mother	Intui	Patālle	Neyoh
Brave	Tiuot	Kunemei	Shehuūshuit
Strong	..	..	..
Bad	Mūmkō	Xanō	..
Good	Skukit	Xan	..
Great	Vōhōvākuitch	Quatai	Ahūūloot
Small	..	Illmōm	Elūhmal
Much	..	..	..
Little	..	..	..
Head	Nemōh	Xellta	Tchumuyuh
Heart	Ipōtük	Yatchick	Noshun
Hand	Noh	Ēshall	Poma
Ear	Nāānk	Xiamall	Panakwn
Friend	..	Kunehuaia	Nē-hueh-lo
Enemy	..	Axua	Nāāquañi

[No attempt has been made to reduce these vocabularies to the system of orthography usually followed in this work, as it could not have been done correctly without oral communication. Dr. Scouler writes rapidly, and many of his letters are very doubtful; but Dr. Coulter's, though clearly written, is more embarrassing, as he evidently follows an unexplained system of his own: had he adhered to the Spanish orthography, his words might have been easily expressed according to that here adopted. His *x* is our *kh*.—ED.]

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**XVIII.—Notes on the Geography of the Columbia River.** By the late Dr. GAIRDNER, M.D. Communicated by his Mother, Mrs. GAIRDNER, of Edinburgh.

[The author, whose scientific zeal and ability are so honourably evidenced by these notes made under the pressure of professional engagements and declining health, was stationed for eleven months at Fort Vancouver on the Columbia River, and subsequently passed eight months in the Sandwich Isles.—ED.]

*Vancouver, January, 1835.*—We have been lately informed that a large river, called by the natives Skeena, discharges itself into the sea at Port Essington (in 54° 25' N.), on the N.W. coast. Now, from a letter just received from Mr. S. M'Gillivray (chief trader), this is probably the outlet of Simpson's River, in N. Cale-

San Gabriel.	Santa Barbara.	San Luis Obisp.	San Antonio.
Amak	Kokonosh	Sapi	Tele
Aükö	Xoninash	Tuyu	Epjo
Ítako	Axauishash	..	Xaialhua
Huuka	..	..	Kmopax
Chaité	..	Tsohuis	Xomo
..	..	Ts'yunon	Kítsep
Yo-oite	..	..	Katcha
Tsinuch	..	..	Skitano
Aye-oin	..	Tsexu	Xaiya
Āpuan	..	Tsuhuisnин	Shomo
Ashūn	..	P'sho	Traako
Aman	..	Noxop	Aahuu
Ananax	..	Nupu	Menan
Niye-hiya	..	P'ta	Tishokolo
Nikait	..	Tsaxsi	Tienxa
		Tsinayihlmu	Trinaihl

donia; for he mentions that a feast, lately held by the carriers on the latter river, was attended by an Indian chief from the neighbourhood of Fort Simpson, who said that he came from a place on the coast called Skeena. If such be the case, Simpson's River must tend to the southward for the space of 78 miles of latitude, with about 10 of longitude of westing.

We have been also informed by one of the clerks of a Rivière de Sel, about 60 miles above Henry's Forks, to the S., where are little fumeroles\* in the ground, with deposits of sulphur, and incrustations of common salt in the prairie.

*Walla-walla* (in 46° N.), *June*.—We here got some details of the geography of Snake River. It is distant 4 stages for loaded horses (about 15 miles each); 64 miles from Henry's Forks to the American Falls. About 20 miles below which commence the great falls of Snake River, which continue for about 80 miles: about 15 miles below the end of them are the Salmon Falls and the mouth of Sickly River, on right bank. From Sickly River there are 13 stages, or 195 miles, following the course of the great river to Powder River; 64 miles from Powder River to Great Nizperé's Plains; 45 miles to Clear Water Forks. Salmon is found above Salmon Falls, which are low, like the Columbia

\* Crevices whence smoke issues.—ED.